





GENERAL ASSOCIATION OF MASS.  
We have several remarks to make respecting the meeting at Plymouth.

1. There was an excellent spirit of kindness and good will toward another, throughout the meeting. The various discussions were carried on without anything like asperity or want of courtesy. The members seemed to feel that they had not met to see how skillfully they could measure weapons, or how keenly and wittily they could out and thrust at each other; but that they had come together for important objects relating to the kingdom of God, which objects they wished to promote without deriving any special glory as eminent ecclesiastical legislators or renowned debaters. The morning meetings for prayer were not as numerous attended as could have been desired, but were very pleasant and profitable seasons.

2. The narratives of the state of religion excited a deep interest. Though revivals have not been as numerous and powerful as in some previous years, there have been several of the most interesting character. A characteristic of these revivals has been, that an unusual number of the converts were males. We think the afternoon appropriated to hearing these narratives, should also have other short services as singing, &c. since three hours are usually taken up, and great weariness is experienced.

3. By accounts from different parts of the State, it appears that the *License Law* is well sustained; the great body of intelligent and pious citizens are its strong and devoted advocates. It was pleasant to hear testimony in its favor so decided, and coming from every region, from green hills of Berkshire, to the sand hills of the Cape. The law will be sustained, because the friends of humanity will not see the miseries perpetuated which the unrestricted sale of alcohol occasions. The statements made by Mr. Crosby, Agent of the Massachusetts Temperance Society, respecting the state of things in Boston in relation to the law, were deeply interesting to the audience. The determined course pursued there by the friends of the law, will greatly encourage its friends throughout the Commonwealth. We believe the passage and operation of the Law will constitute a new era in the history of temperance. Legislative action in many other States will receive a powerful impulse by what has been done here. And we do hope the time is not distant when the States of this Union will by law, as unitedly defend themselves from injury by alcohol, as they now do from robbery and murder.

4. Various accounts given at this meeting, confirm us in the belief that the subject of *Public Worship* is occupying more and more the attention of the friends of Zion. Many towns report an increase of attendance on the Sabbath, in some cases amounting to double that of former years. The holy Sabbath and its institutions should be set on high—placed far above all human appointments. They should never be brought down from that noble elevation upon which God has placed them. And every arrangement of man's device which withdraws interest from Sabbath ministrations, whatever may be the present apparent good, cannot but in the end be hurtful. God's institutions are the very best possible. They are adapted to the nature of the human mind. They cannot be made better by any finite wisdom, because infinite has gone before, and left nothing for man to do. There can be no real addition to the institutions of God, any more than there can be to his holy word. The grand agency for publishing the gospel is the public preaching of the Sabbath. This is the great central point, and all eyes should be fixed upon it. This is the Sun; all other means of grace are the lesser luminaries. Whether ministers have not lowered the Sabbath's elevation by multiplying weekly privileges and magnifying them, and insisting too strongly upon the importance of them, is a matter well worthy of their serious thought. And it is well worth pondering too, whether by so scattering their labors over a variety of points of the parish, and endeavoring to accomplish so much in this way, they have not weakened their pulpit power, and so have rendered the Sabbath ministrations less attractive and valuable. It is plain that a man cannot fly all round the parish during the week, and then every day somewhere, is an axe at the root of the olive tree we wish to see so laden with abundant ripe fruit on the Sabbath. He that drives his chariot like another Jehu all the week in various ministrations, will have more of Jehu in his sermons than will be of substantial value to Zion. It is certainly a matter of the highest importance in giving the Sabbath that elevation in men's minds which it ought to have, that the pulpit should have as much attractiveness and power as possible. If the pulpit be poorly sustained, it will be difficult to exalt the Lord's day so highly as it should be.

Rev. Mr. Norton's sermon on the sanctuary and its privileges, was full of deeply interesting thought on the subject we have now in hand. It was an able exposition of the value of God's own institutions above those of mere human appointment. The sermon was rich in apposite Scriptural illustrations. It was a wide and deep stream of valuable thought—awakening thought, and securing we think, from all the intelligent and reflecting present, an entire concurrence in its general sentiments. We hope it will yet in some form meet the public eye.

5. A deeply interesting account of the American Colony at Liberia was given by Rev. Mr. Penny, its former Governor. The perfect familiarity of the speaker with his topic—the ardent interest manifested by him for the colored race—his deep devotion to the cause he has espoused, together with the various interesting facts concerning the prosperity of the Colony at Liberia, kept the large audience assembled in the Town Hall in fixed attention. Amid all the agitation of these latter days, the Colony has not been forgotten by the body of the Congregational Ministers of this State. They do not regard Colonization, we suppose, as the only agent for removing Slavery; but we believe that most of them esteem it as having a favorable bearing in removing that evil, and as proposing vast good to the colored race and Africa. We ardently hope the time is near when the belligerents, on both sides of the slavery question, will beat their spears into pruning hooks, and not lose sight of the poor slave, in the keenness of the contention which has the best place for doing him good.

In addition to the minutes furnished last week, we have received the following particulars.

We are happy to publish the action of the General Association in reference to the violation of the Sabbath, as it is a subject to which the attention of the public should at this time be called. The minute was prepared and adopted in consequence of a Resolution, presented from the Brookfield Association.

"This Association has learned with satisfaction, that our fellow citizens in some parts of the State are petitioning the Directors and other managers of our Rail Roads, entreating them to exclude all travel from said Roads on the Sabbath. In our opinion, the great

question whether these facilities of communication shall be a curse or a blessing, depends very much on their being used or not used on the Sabbath day. If the sin of Sabbath-breaking which lies already so heavily on our nation, shall thus be increased, we fear the judgment of heaven will not long be withheld, and that our temporal prosperity will destroy us. We do therefore desire to unite with our brethren and fellow citizens of every denomination, in petitioning those entrusted with this great interest, that these popular enterprises be so conducted, as to leave our Sabbaths in sacred stillness; and we may worship God without interruption; and may also, at these seasons, have confidence in praying for His blessing on our six days of lawful labor."

The following Delegates are appointed to Foreign Bodies.

To the General Assembly of the Presbyterian Church—Conditionally, with reference to the Presbyterian Law Case.—Primaries—Rev. Mr. Putnam, of Middleboro'; Rev. Mr. Cobb, of Sandwich.—Substitutes—Rev. Mr. Dexter, of Plymouth; Rev. Mr. Williams, of Brewster.

To the General Association of Connecticut—Primaries—Rev. Mr. Crosby, of Charlestown; Rev. Mr. Tyler, of Amherst.—Substitutes—Rev. Mr. Blodgett, of Pawtucket; Rev. Mr. Moore, of Cohasset.

To the General Association of New Hampshire—Primaries—Rev. Mr. Clarke, of Stockbridge; Rev. Mr. Osgood, of Springfield.—Substitutes—Rev. Mr. Lord, of Boston; Rev. Mr. Chandler, of Greenfield.

To the General Association of Rhode Island—Primaries—Rev. Mr. Carpenter, of Southbridge; Rev. Mr. Lovell, of Phillips; Rev. Mr. Phillips, of Groton.

To the General Convention of Vermont—Primaries—Rev. Mr. Bennett, of Woburn; Rev. Mr. Keeler, of Amesbury.—Substitutes—Rev. Mr. Page, of Andover; Rev. Mr. McEwen, of Topsheld.

To the General Association of New York—Primaries—Rev. Dr. Conley, of Greenfield; Rev. Mr. Clarke, of Richmond.—Substitutes—Rev. Mr. Kirtland, of Westboro'; Rev. Mr. Harding, of Medway.

To the General Conference of Maine—Primaries—Rev. Mr. Condit, of South Hadley; Rev. Dr. Joske, of Boston.—Substitutes—Rev. Mr. Cook, of Lynn; Rev. Mr. Dane, of Westfield.

GENERAL ASSOCIATION OF CONNECTICUT.

The meeting of this body was held at Danbury, Tuesday the 18th ult. President Day, Moderator, Rev. O. E. Dagget, Scribe, and Rev. T. Smith, assistant. Twenty-nine out of thirty-six delegates were present. Rev. C. G. Hinsdale, from the Massachusetts Association; Rev. Messrs. Dumont and Lord, from the Evangelical Association of Rhode Island; and Rev. Dr. Cox, from the (New School) General Assembly, were present. Dr. Cox stated that he had been appointed, in connection with two other clerical brethren who were not present, by the Presbyterian General Assembly, which held its session in the First Presbyterian church, Philadelphia, and requested to be received and recognized in this character. The subject was committed, and the committee reported in favor of granting the request. This report elicited considerable discussion. Dr. Cox had leave to address the association. He said the Assembly did not wish to involve the association in their troubles; but they had become a distinct body, and as it might be several years before the legal question would be settled, they felt unwilling to delay correspondence with other ecclesiastical bodies. The report was carried; but a large minority were opposed to it. One of the members wished to have the yeas and nays recorded; which was strongly objected to. The subject was reconsidered, and committed to another committee, with the hope of coming to an amicable decision. But their report being divided, the majority report suiting the views of neither party, it gave rise to considerable further discussion, when Dr. Cox withdrew his motion. On the last day of the session, Prof. Goodrich offered the following preamble and resolution, which were unanimously adopted:—

"Whereas, a division has taken place in the Presbyterian Church of the United States, giving rise to two religious communities, which are likely to have a separate existence, both adopting the Westminster Confession of Faith and Presbyterian form of church government; and whereas, it is desirable to cherish with each of these bodies those fraternal relations which have so long subsisted between the Congregational Churches of Connecticut and the Presbyterian Church; therefore

"Resolved, To appoint Rev. Messrs. Dodd, Torrey and Anderson delegates to the General Assembly which meets in the seventh month, at the Third Thursday of May next; and Rev. Messrs. G. Hyde, and Brundage, Substitutes; and also Rev. Messrs. Edwin Hall, Noah Cox and T. L. Shipman, delegates to the General Assembly which meets in the First Presbyterian Church, Philadelphia, on the third Thursday of May next; and Rev. Messrs. H. A. Foster, T. Smith and A. Bond, Substitutes; and that each of said Assemblies be invited to send an equal number of delegates to this body, and to maintain a regular system of fraternal intercourse with this Association."

There was a strong disposition manifested in the New School Assembly, at its last session, to appoint no delegates to corresponding bodies, because the appointments of last year had not been reciprocated; and but for the agency of Dr. Cox, it is probable none would have been appointed.

The opening sermon was preached by Rev. Gardin Hayes, of Washington, from James iv. 4. *Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.*

The Editor of "The Congregationalist" says, respecting the discourse, "The subject, as stated by the preacher, was 'The sin and the danger of relying on public opinion as a moral engine.' He addressed a number of particulars to prove the fact of a tendency towards such reliance, as being a somewhat prominent feature of the present times; showed with much force and conclusiveness, in general, the danger to the peace and purity of the church, and to the cause of sound moral reformation, liable to result from such a practical error; and urged a variety of considerations, with a view to dissuade all Ministers and Christians present from giving any further countenance to it. The sermon was intended as a bold and faithful rebuke of this radical principle of worldliness, as recognized and acted upon in some of the reforming operations of the day; and as far as we had opportunity to hear it spoken of, was generally approved."

After service, Rev. Robert Baird addressed the Association in behalf of the "Foreign Evangelical Society of the United States," and the Association passed a resolution cordially approving the object of the society, and recommending it to the support of the churches. On Thursday evening, the anniversary of the Connecticut Branch of the American Education Society was held, and addresses were made by Rev. Dr. Cogswell, Rev. Messrs. Hinsdale, Bacon and Baird. The meeting is spoken of as one of great interest. On Wednesday, Dr. Cogswell addressed the Association in behalf of the American Quarterly Register, the next number of which is to contain a history of the General Association of Connecticut, from its origin to the present time, prepared by Rev. Dr. Chapin. An overture was presented, on the subject of slavery, from the New Haven East Association. A motion was made to re-nest the vote of last year; but, after considerable discussion, the whole subject was laid on the table. In the afternoon, the Association united with the church in Danbury, in the celebration of the Lord's Supper. "The Sermon before

the Sacrament, was preached by Rev. Dr. Cox, from Romans xi. 2. *God hath not cast away his people, whom he foreknew.* The subject of the discourse was the Perseverance of the Saints, as depending upon the Divine Purpose of Election; or more strictly according to the phraseology of the preacher, God's Foreseeing and Conservation of his People. He explained foreknowledge to mean, as used in the text, and all the other passages of the New Testament, where the same Greek word occurs, not the "fore-knowledge of vision," but "of forecast, or providence before the event." The subject was happily turned to a practical use in the conclusion. In the administration of the Sacrament, Dr. Cox was assisted by President Day, and Rev. Mr. Dodd of East Haven. The season, as usual, was one of tender and solemn interest.

After the benediction, Rev. Mr. Armstrong addressed the Association in behalf of the American Board. In the evening, the anniversary of the Domestic Missionary Society of Connecticut was held, and addresses were made by Rev. Mr. Badger, Secretary of the Parent Society, Rev. Mr. Dunant, and Rev. Dr. Cox. "The audience was large, and the meeting deeply interesting."

The next meeting is to be held at the house of Rev. Leonard Bacon, New Haven.

GENERAL CONFERENCE OF MAINE.

This Conference met at Brunswick, Me. Tuesday, June 25. All the District Conferences in the State were represented. The meeting was opened with Reading the Scriptures and Prayer, followed by a sermon, from Rev. Mr. STEARNS, of Cambridgeport, delegate from the General Association of Mass. Text, Luke i. 14. "Good will to men;" doctrine, "A disinterested regard to the happiness of others, is the prominent characteristic of a holy mind." The afternoon was chiefly occupied with devotional exercises, and subjects of a practical nature. Rev. CHARLES FREEMAN, read a Dissertation of great interest on the neglect of *Public Worship*. This was followed by remarks from Prof. POND, on the same subject, showing the special difficulties in the way, in the state of Maine, as compared with Massachusetts and Connecticut, both of attendance on public worship and the proper observance of the Sabbath.

Rev. Joseph Lane, agent of the American Bible Society, presented the claims of that cause; and was followed by Gov. Dunlap, who proposed that collections be taken up in aid of the cause in July and August, and that the towns be explored anew, and destitute families sought out and supplied anew. Rev. Silas McKean, also addressed the conference, on the duty of extending our efforts beyond our own immediate neighborhoods.

Rev. J. W. Chickering, chairman of a committee appointed last year, made a very interesting report on the subject of *Infant Baptism*, which, it is to be hoped, may be given to the public entire. Rev. Mr. Condit, of Portland, followed up the subject. We have not, he said, begun to estimate the blessings promised in the everlasting covenant of the God of Abraham. The discussion of this subject is spoken of as among the most interesting of the exercises.

Tuesday evening was the Anniversary of the Maine Congregational Charitable Society, for the relief of the widows and children of deceased Ministers. A committee appointed to renew an application for a share of the funds of the Massachusetts Charitable Society, supposed to belong to Maine, at the time of its separation, reported that they had been again unsuccessful.

Wednesday morning, there was a prayer meeting at five o'clock, with accounts of revivals in the Union Conference. Then followed the report of the Bangor Seminary, and the Anniversary of the Maine Missionary Society. Several addresses were made; and among them, one from Rev. Joel Parker, of New York, delegate from the American Home Missionary Society, in support of a resolution commendatory of the parent society and the Maine society as a branch of it. In the afternoon, the annual sermon was preached before the society, by Rev. W. T. Dwight, from 1 Ti. 3: 15.

Addresses were made by Rev. Dr. Cogswell and Rev. Mr. Parker. The following interesting facts are taken from the remarks of Dr. Cogswell, who observed some of the popular objections to the Ed. Soc., and gave a history of what it had accomplished. For the first five years of its existence, it had in all 618 beneficiaries; the second five years, 1,039; the third five years 1988; fourth five years, 4472; the last three years 3246. It had brought into the ministry ten times as many as there were congregational ministers in Maine. He defended the beneficiaries against the imputation that they wanted talents and scholarship—11 of them, he said, had a settlement in Boston; 16 in New York. Two of them were Secretaries of the A. B. C. F. M., one Secretary of the Am. Bible Society, and one of the Col'n Society. Two thirds of the Miss. on the Sandwich Islands were its beneficiaries. Most of our Miss. at Constantinople also. The ministers of five of the county towns in New Hampshire were beneficiaries. Dr. C. had met with individuals, who deplored the Society, under the impression that it trained men who were without talents. One said, "I don't know an individual of talents among them!" It was replied, "Don't you know your own minister? a man of no little eminence?" Dr. C. also contended that they were not a lazy class of men; they had earned by their own efforts 277,000 dollars; nor were they ungrateful—they had refunded \$8,000 dollars.

Wednesday evening was occupied by Rev. Mr. Baird, in giving a statement respecting the religious condition of Europe.

Thursday morning—Prayer-meeting at five o'clock. The Committee appointed last year to correspond with Southern ecclesiastical bodies on the subject of slavery reported. The Editor of the Christian Mirror says, that "the correspondence has developed one fact, that this exciting subject can be written upon in a calm and kind spirit, both by slaveholders and those who oppose slavery." The committee was re-appointed, and instructed to continue the Correspondence. We have commenced the publication of this interesting correspondence in the Recorder, this week.

The Report on the state of religion was made by Rev. Charles Freeman. Rev. W. A. Stearns gave an account of the state of religion in Massachusetts. "Their churches are about 375; ministers, 230; communicants, 56,000. Sabbath Scholars about 60,000. A good degree of brotherly love now prevails. Mr. S. alluded to several evils which the churches of Mass. have had to contend with for a series of years. The first arose from the particular relation of churches to parishes, or to the State—a legal relation by which, as interpreted by judicial decisions, churches could be dispossessed of their rights of worship, and ministers voted out of their charges. One especially affecting instance of this kind was related. This evil, infidelity came, grew, down; right infidelity; but their champion has gone. Then came a third evil, ultraism, radicalism, which took a fearful form, ready to do battle against all existing institutions, and boasting its prowess to crush two thirds of the churches in Christendom. This has

been succeeded by a dead calm, perhaps a treacherous calm. They wanted something new to move them; and when a brother said yesterday, in pleading for the Maine Missionary Society, we will ask Massachusetts for help, my heart said, Yes, yes, yes! She ought to do it; she will do it."

The Ch. Mirror adds:—"Mr. Stearns has a mind of delicate susceptibilities, and the place of meeting awakened very tender associations, which called from him affecting allusions to McKean, Appleton, Appleton's 'little crushed fellow,' Munson, his old fellow student, and Munson's fatherless boy, whom he had taken to his bosom, and embraced—all which he made powerfully tributary to the great design of the religious assemblies."

"Here we are obliged to suspend our sketch, which gives but a faint exhibition of what was seen, and heard and felt. Through the favor of God, it was a happy, instructive, impressive, and edifying season of Christian intercourse, and marked by as much harmony, as it is reasonable to expect a company of human beings to enjoy."

FOURTH OF JULY.

SABBATH SCHOOL CELEBRATION.

There is nothing connected with the anniversary of our National Independence, more cheering to the heart of the Christian than the Sabbath School Celebrations. The sight of hundreds of happy faces, assembled on these occasions under hallowed influences; and the thought that these, though possibly the minority, by their superior strength of mind and moral power, derived from the influence of early religious training, will control the destinies of the nation;—all this is calculated to inspire the serious and benevolent heart with animation and hope. Such was the occasion, at the Marlboro' Chapel in Boston, on the 4th. That spacious house was crowded with scholars and teachers; and the whole exercises were such as to render the season pleasant and profitable to all. The music was performed under the direction of Lowell Mason, Esq. by a well trained juvenile choir, selected from the different Sabbath Schools; and was of thrilling interest. After a voluntary on the organ, Rev. J. H. Towne, of Boston, read select portions of Scripture, appropriate to the occasion, very impressively setting forth our indebtedness, as a people, to the goodness of God, for all our peculiar blessings, and the danger of forgetting his hand therein. A thrilling ode was then sung, after which Rev. Mr. Towne offered prayer, acknowledging the hand of God in our freedom and prosperity; praying that we might not be left to forget God and abuse our privileges; not forgetting to offer up hearty and fervent supplication for the slave; and for Old England and her young Queen, as well as for New England, that the daughter and mother might be united in doing good to the world.

The following hymn was then sung, with great effect, particularly the last two stanzas; which we regard as especially appropriate on this occasion; for we see not how the rejoicings of this day can be unalloyed, so long as one sixth of the nation are groaning in bondage:—

Heard ye the mighty rushing?  
As a storm-waked sea it came;  
'Twas a nation's deep rejoicing  
For her proud and spotless name.  
Land of my sleeping fathers!  
O'er thee no chain is flung;  
Through all the verdant valleys  
The shout of joy is rung.  
Wide o'er thy rolling rivers,  
Thy fair and sunny plains,  
And up thy woody mountains,  
The soul of freedom reigns.  
Land of my sleeping fathers!  
O'er thee no chain is flung;  
Through all the verdant valleys  
The shout of joy is rung.  
And is there then no shadow  
To dim this hallowed birth?  
And shall thy name, my country,  
Be the watchword o'er the earth?  
Are all the captives loosened?  
The fettered slave set free?  
Is his crushed spirit gladdened  
On this joyous jubilee?  
Say to the captive, tolling  
In freedom's proud shade,  
'Cast off thy fetters, brother,  
'Take back the gift of God.'  
Let not oppression linger  
Where sturdy banners wave;  
Swell high the shout of freedom,  
Let it echo for the slave."

Rev. William Howe, Baptist Sabbath School agent, then addressed the children, on the importance of a good name, which he illustrated by a variety of interesting anecdotes, showing how injurious even to a child a bad name is, and how advantageous is a good name. He told them, also, how either might be acquired. He was followed by Mr. Haven, Theological student from Andover; who explained, in a very happy manner, the meaning of "Independence Day." It was, he said, that, so many years ago, our fathers told King George to mind his own business and let us alone; and now, no other nation can have any thing to say, as to what we shall do or shall not do. He proceeded; however, to show that no one was really independent; for we are all dependent upon one another, for the necessities of life, and still more upon God for every thing. This part of his address was a good discourse on political economy, brought down to the capacities of children, and rendered interesting and amusing, by a great variety of pleasing and appropriate illustrations. The effect could not but be salutary, in checking the feelings of jealousy and rivalry, so natural to the human heart, among the various classes of society, showing that one was as indispensable as another, and all mutually dependent upon each other. It was specially appropriate, considering that the children of all these classes were there met on a level.

But, when he had finished this train of thought, he said he had only advanced the weakest part of the argument, to show that we are not independent. Suppose God should hide the sun and command the clouds to give us no rain, what should we do? Could we live on silver, and gold, and bank bills? A single cluster of raisins, or a handful of wheat, or a cup of water, is worth more to a starving man than all the mines of Peru; yet, for that we are dependent on God. And in this style, he followed out the Providence of God, in furnishing the supply of all our necessities and comforts, and for all the privileges we enjoy. And he loved to feel that he was a dependent being. To feel dependent is to feel humble, and to feel humble is to feel happy.

Rev. Mr. Baird, being providentially present, made a few remarks, in carrying out this last idea. So certain as we cease to acknowledge God in our blessings, he will forsake us; and if we become a nation of infidels, we shall soon be lost in anarchy and misrule. We do not realize, because we do not know the advantages we have in comparison with other countries. There is nothing a nation could enjoy, which we have not. We have great advantages for sending the Gospel to other countries. The eyes of other nations are upon us. He had a thousand questions put to him by various classes of persons in Europe, from the king on his throne, down to the humblest subject, as to the cause of the unexampled prosperity of this country. The grand secret is to be found in the prevalence of true religion here, and the vast number of men and women that love Christ.

Though there is a vast amount of wickedness, on which God looks with abhorrence, yet there are many that love God.

We have a vast work to do, in spreading religion in other lands; and we have peculiar facilities for doing it. The very privilege we enjoy to-day is an evidence of it. Go to the continent of Europe; and I know not a place there where such a meeting as this could be held, without a great deal of trouble. There is scarcely a place on the whole continent, where twenty persons can assemble for any purpose, without permission from the government.

Another fact. Here are many boys. In these countries of which I have been speaking, all the young men, who have attained the age of 19 years, must appear in the month of August or July, and have a certain number drawn out for soldiers, to serve five, six, seven, or 21 years. Now see how much better is our situation. No man here is compelled to be a soldier. He may be compelled to parade once or twice a year; but not to enter into the service for years, with scarce a pittance of pay. The pay of a Russian soldier does not amount to \$5 a year, beyond his clothing. In France, there are 360,000 young men, out of whom 50,000 are drawn by lot, to serve six years, unless they will pay a large sum of money to get clear. Even in England, they have no advantages to compare with ours.

For all these things, we must feel grateful to God. Our safety is in this, and not in our institutions, our constitutions, nor our superiority in any respect. That was the way your fathers felt, 200 years ago. They looked up to God when they landed on Plymouth Rock, and when they built Salem.

The following hymn, so consonant to the sentiments and feelings which had been expressed, was sung by the congregation, to the tune of Old Hundred, apparently with deep and hearty feeling; and the meeting was dismissed with the benediction, by Rev. Mr. Towne:—

Great God of nations, now to thee  
Our hymn of gratitude we raise—  
With humble heart and bending knee,  
We offer thee our song of praise.  
Thy name we bless, Almighty God,  
For all the kindness thou hast shown  
To this fair land the Pilgrims trod,  
This land we fondly call our own.  
Here Freedom spreads her banner wide,  
And casts her soft and hallowed ray—  
Here thou our fathers' steps didst guide  
In safety through their dangerous way.

We praise thee, that the gospel's light  
Through all our land its radiance sheds,  
Disperses the shades of error's night,  
And heavenly blessings round us spreads.  
Great God! preserve us in thy fear;  
In dangers still our guardian be;  
O spread thy truth's bright precepts here;  
Let all the people worship thee."

TEMPERANCE CELEBRATION AT FANEUIL HALL.

The fourth of July was celebrated by fourteen hundred citizens of Boston and the adjoining towns, with a Dinner, on strict temperance principles.

The procession left Quincy Hall, at a quarter before 2 o'clock, and passed through Commercial and Washington streets and Dock Square, to Faneuil Hall, under the direction of William T. Eustis, Chief Marshal. There was no confusion or disorder, on entering the Hall. "The corp de'etail," says the Mercantile, "was truly beautiful." The hall was canopied with stripes of bunting, of various colors, decorated with flowers, furnished by J. L. L. F. Warren, of Brighton.

EDWARD BROOKS was President of the day; and Samuel Dorr, John C. Warren, James Savage, John C. Gray, Alvan Simonds, Samuel F. Felton, Richard Austin, Benjamin Adams, William Sawyer, Simeon G. Shipley, Walter Channing, Thomas Patten, Henry Edwards, William W. Stone, Moses Mellen, and Ezekiel Bates, Vice Presidents.

The Divine blessing was invoked by Rev. Dr. Jenks—and thanks returned by Rev. Dr. Pierce.

The PRESIDENT explained the object for which the assembly were met, in an appropriate speech of some length. It was to celebrate the anniversary of our National Independence upon strict temperance principles, by which was meant the exclusion of all intoxicating liquors; which he conceived to be a truly republican method, because it diminished the expense, so that the poor as well as the rich might participate in the festivities of the day. He went into a brief history of the delusion respecting the use of intoxicating liquors, and reverted to the influence which the fact of such a company celebrating this day without such liquors, would have on the public mind. It was a remarkable circumstance in the history of the human race, and he hoped the company would successfully demonstrate that the drinkers of cold water, when the occasion required it, could be merry over their liquor. Mr. Brooks was repeatedly interrupted by long and loud cheering.

The chair then commenced the announcement of the regular sentiments:—

1. The day we celebrate.
2. Old Faneuil Hall. The Cradle of Liberty can be never more secure than when watched and guarded by the Genius of Temperance.
3. The Memory of George Washington—[drank standing, followed by solemn music.]
4. Temperance—The common cause of all good men, confined to no party, sect, profession, or country—for each and all it has a duty and a blessing.

Rev. JOHN MARSH said, he appeared there in behalf of the Central Committee of the American Temperance Union; and he would say, in their behalf, that the eyes of the whole nation were upon the proceedings of that assembly.

It was as natural for the people in all parts of the union, to cast their eyes towards Boston, when they desired or expected something good, as to look towards the east to behold the rising sun. He spoke of the revolutionary struggles of our ancestors—and of the battle of Lexington, at which time his father was pastor of the church in that village—and after the action, while some of his most worthy parishioners were lying lifeless around him on the green sward, he offered up prayers for the success of the noble enterprise which had that day been commenced. It was then that every eye was directed towards Boston, and all felt that the destinies of millions yet unborn, depended on the conduct of her sons at that momentous crisis. And in the present noble struggle in behalf of the cause of Temperance, of morality, the eyes of the nation were directed towards Boston, with an interest almost equally absorbing. He had entered the vestibule of the Temple, not to join in battle—for the nineteenth of June was passed, and the battle had already been fought—but to lend his feeble efforts towards establishing the moral independence of our country.

He defended the friends of this cause from the reproach of fanaticism, and spoke of the advantages it would bring to agriculture, commerce; of the importance of temperance as a measure of political economy, and of religious influence both at home and abroad. He alluded to the license law passed by the Massachusetts Legislature in 1838. Massachusetts had risen in her might, and put the first chain around the neck of the monster. And he rejoiced to behold

among the numerous assembly, one venerable man, (William Pierce, of this city,) who had assisted in 1773, in throwing overboard the tea from the British vessels; and now, in his advanced age, he had with a truly noble and patriotic spirit, come forward to assist in saving his country a second time!

He alluded, also, to the movements in the cause of Temperance in other parts of the globe—and read an interesting letter from Mr. Delavan, dated London, May 20th, 1839, in which he mentioned that he had that day witnessed the sight of eight thousand Total Abstinence men—marching in procession through the streets of London—with their banners waving, on which were inscribed various mottoes: as "Total Abstinence"—"Try our Principles"—"Down with the Tyrant," &c. &c. In the procession were 169 carriages, filled with well dressed females—and it seemed as if London had poured forth all its population to witness that interesting procession.

And, said Mr. Marsh, those 8,000 Total Abstinence men, that proceeded through the streets of London on that day, looked up to the temperance men of America, as to their fathers. Every man of them had heard of the Massachusetts fifteen golden rule—and were, with the most intense interest, watching steamboat after steamboat, to know if there was virtue and firmness enough in the people to sustain a—or if it must be shamefully given up. Mr. C. concluded his remarks by giving the following sentiment:—

The Temperance Reformation—The most important work of the day—to its completion, we owe this sacred hall "our lives, our fortunes, and our sacred honor."

An appropriate ode, by Rev. Mr. Pierpont, was then sung, by Mr. Colburn, of Dorchester. [We have not room for the ode this week.] The Chair then gave the fifth regular sentiment:—

5. Massachusetts—Foremost in resistance to British oppression, may she ever take the lead in every good work.

Mr. Hoar, of Concord, addressed the meeting. He traced the deterioration of public morals from the Revolution to the commencement of the struggle with Alcohol, and the progress of the cause, and alluded to the Massachusetts license law; and said that intelligent and good men in other States were watching with anxiety to learn the result. He vindicated the law, and described the deplorable consequences which would result from abolishing it. He hoped the people of Massachusetts would prove true to themselves, and to their ancestors.

The Chair then announced, Temperance, Industry, and Education—The sure means to make a nation great and happy.

JOSEPH QUINCY, President of Harvard College, responded to this sentiment. He took a view of the state of things which existed in the community thirty years ago—and compared it with the condition at the present time, when a wonderful change had been effected by the Temperance associations—a change greater in some important points, than had been produced by the American revolution.

He alluded to the difficulties which the friends of Temperance had to encounter—but they had every encouragement to go forward in their work. Their cause was a good one—they were contending for the triumph of the intellectual over the animal—of reason over passion—of self-control over appetite. He would say to them in the language of the times, "Go AHEAD," fear nothing—and wage an interminable war against that enemy, which entered men's houses to steal away their brains. He would give as a sentiment:—

The Day we Celebrate—On which our fathers achieved their victory over despotic spirit—may they secure to us a greater and more glorious victory over distilled spirits.

The Chair announced, The Judiciary of Massachusetts—Learned in its law, and faithful expounders of its principles. We look to it with confidence for the protection and enforcement of all public and private rights.

Which was responded to by James T. Austin, Attorney General of the Commonwealth, by some appropriate remarks on the subject of law, and the importance of having it enforced, concluding with the following sentiment:—

The Citizens of Massachusetts—May they cherish the recorded wisdom of their political fathers, in the glorious declaration of their rights, and "forever preserve a frequent recurrence to the fundamental principles of the Constitution, and a constant adherence to those of piety, justice, moderation, temperance, industry and frugality, are absolutely necessary to preserve the advantages of liberty, and maintaining a free government."

Mr. RAYTOLL, of Beverly, then offered a series of appropriate resolutions, which were received with much favor, which were followed by an amusing song, called Jonathan's Independence, sung by Mr. Colburn.

The Chair then announced, The Clergy—active in favor of the political revolution which resulted in our National Independence, they are equally active in favor of that moral revolution which is the sure means to perpetuate it.

Which was responded to by Rev. W. M. Regan, of Boston, who said that the model of this republic was found in the church. This government was extremely possessed of mighty strength for certain purposes—but within, it was weak, and in great danger from evil passions—from luxuries—and more than all, from the intoxicating cup—and it was here that we had a right to look for aid from the house of God—from the pulpit of the ministry—and they had not been wanting in lending their assistance. He said the clergy, as a body, were with the cause of temperance, and concluded with the following sentiment:—

The Revolution of 1776, and the Revolution of 1838. The firm maintenance of the last is indispensable to secure and perpetuate the blessings of the first.

The Chair announced, The Mechanics of Boston—distinguished for their skill in the arts, and equally distinguished for their enlightened devotion to the cause of education and good morals.

This was responded to by the Hon. S. T. ARMSTRONG, who expressed, in behalf of the Mechanics of Boston, their gratitude for this expression of sentiment, and spoke of the manner in which they had shown themselves to be the friends of order. He alluded to the ridicule which had been attempted to be cast upon this celebration, and reverted to the successful efforts which had been made in the Temperance cause.

It was only eleven years ago, that the gentlemen on his right, (Josiah Quincy, then Mayor of Boston,) was in imminent peril, for undertaking to carry into effect the excellent ordinance of the city which prohibited tents and grog-shops on the Common—which were well known to be the cause of much misery, disorder, and many disgraceful scenes. At that time, what would have been thought of the man who would have dared to predict that on the 4th of July, 1839, fourteen hundred men would meet at a festival in Faneuil Hall, and celebrate the day without a drop of intoxicating drinks. He concluded with offering the following sentiment:—

The Merchants of Boston—The liberal dispenser of his wealth. Their enterprises reached every clime, and their liberality sought out every want. Their worth belongs to themselves—but their honor is their country.

The Chair then announced, The Fire Department—renewed by the fire which they had shown themselves to be the friends of order. He alluded to the ridicule which had been attempted to be cast upon this celebration, and reverted to the successful efforts which had been made in the Temperance cause.

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The Children connected with the Temperance cause—The liberal dispenser of his wealth. Their enterprises reached every clime, and their liberality sought out every want. Their worth belongs to themselves—but their honor is their country.



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A National Temperance Ode, by Isaac F. Shepard, was then sung by a choir of singers.

The Chair then announced,

The Medical profession—Its zeal has been according to knowledge. Temperance has no where found more able advocates or sturdier friends.

This was responded to by Dr. PIERSON, of Salem, who spoke of the zeal of the medical profession in the cause of freedom, and alluded to Dr. W. W. Delavan, dated London, mentioned that he had of eight thousand had in procession through the their banners waving, on motives:—"Total principles!"—"Down with the procession were 160 dressed females—and it burst forth all its popular procession.

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fine military style, for which that corps is so justly celebrated. The exercises of the Ode were very interesting. The oration was delivered by J. V. AUSTIN, Esq. It was an eloquent presentation by the audience present.

The House of Correction.—We learn that Capt. Robbins with permission of the City authorities, gave to the inmates of that institution a very handsome entertainment on the 4th, which was enjoyed with much gusto, by those unfortunate, as could have been by any company assembled for a similar object in the country. It was upon strict temperance principles. Previous to sitting down to the tables, four hearty cheers were given by the convicts, and after enjoying the most modest and plain puddings, they again repeated their thanks by cheers. They then returned to their cells apparently happy. The Capt. says, that the conduct of the company, consisting of upwards of three hundred persons, would have done credit to the most select of our more fortunate fellow citizens.

The Ballroom Ascension was highly successful, and was witnessed by the greatest multitude ever assembled at Chelsea. Mr. Lauriat ascended almost perpendicularly to the height of 9,000 feet, and remained in the air about one hour. He passed over Lynn, Danvers, Salem, Beverly, Wrentham, and finally landed at the beautiful town of Hamilton, where he found the inhabitants just rising from a village festival. He arrived at his residence in Lynn the same evening. This was his 21st ascension.

The display of Fire Works on the Common, in the evening, was extremely brilliant and satisfactory. The rockets were very numerous, and the golden rain was admired by all. The Chinese Pyramid, with the reports, was exceedingly fine. The flights of fiery Pigeons, as they are called, were received with much applause. The Boquet—the artist's first attempt to represent flowers of every variety and color and green foliage—was completely successful, and just before the close of the Fire works, four brilliant lights were raised in different parts of the enclosure, which illuminated nearly the whole space occupied by the spectators; and it was not the least entertaining part of the entertainment to look around over the dense mass of men, women and children, which covered the common at that moment.—From the eminence beyond this flag-staff, to Fair street, and from Tremont to Boston street, the whole space was one complete crowd of people, so very closely packed that it was almost impossible to pass from one part of the Common to another.

It has been estimated that there were 80,000 persons present—and we are inclined to think that number much too large. All we can say with certainty is, that there was an immense collection, and some idea of the number may be gained from the fact that there were nearly a hour in passing away from the grounds by six or seven avenues.

Although the streets and avenues leading to the city were literally crowded with men, women, and children, moving to and fro throughout the day, the cases witnessed of intoxication were few and far between. There were no scenes of disorder or of apparent dissipation. Every thing was conducted with a due regard, so far as external appearance was concerned, to the propriety of the occasion.

We have heard of but one accident which occurred, tending to cast a cloud over the bright festivities of the day. This was a melancholy one. In the afternoon, Lyceum Street, a coach manufacturer, at 173 Tremont street, was killed by the explosion of a soda reservoir.

For the Boston Recorder.

ROXBURY CELEBRATION.

There was a very pleasant celebration of the 4th instant, at Roxbury, through the children of the town, as organized in the various Sabbath Schools. The plan was determined upon at a meeting of the superintendents and teachers at the house of Mr. Alvah Kittredge, where a committee consisting of one or two from each school were appointed to make the necessary arrangements.

An early hour on the morning of the appointed day, the streets were filled with groups of children proceeding with anticipations of great delight to their respective churches, where the several Sabbath Schools were to assemble. Flashes they marched to the school under its own officers, to the green in front of the Universalist church, where the banners were presented. Each school had its banner, inscribed in gilt capitals, upon a silken ground, with the name of the school to which it belonged, and also with a motto selected for the occasion. Each one of these banners was presented by the oldest girl, to the oldest boy, to the youngest boy, and then all the schools were formed in one procession, and marched to the Eliot church, where the orators and chaplains of the day and other clergymen had assembled. Thence the procession moved to the large Unitarian church, preceded by a band of music. A stage was prepared in front of the pulpit where those who were to officiate were soon seated, and then the long columns of children slowly advanced up the aisles, filling every pew and range after range, until the floor of the house was densely occupied. The galleries had previously been thronged with ladies, who looked down with great interest and animation upon the scene.

After some brief religious services, and two or three short addresses, the order of march was again resumed.—The orators, chaplains, and members of the various professions, parents and spectators in advance, and the six large Sabbath Schools, preceded by the music, in the rear. The day was delightful, and the long procession, shaded by parasols of every hue, moved slowly along through Dudley street towards the Highlands. It passed on through the whole length of Highland street, and then turning down the hill, and ascending the gateway into School institution, where it halted before a level spot of ground shaded in a great degree by large forest trees and overhanging rocks, and covered with tables loaded with refreshments for the children. The front of the procession then opened to the right and left, and the schools advanced through the aisles, and the children slowly advanced up the aisles, filling every pew and range after range, until the floor of the house was densely occupied. The galleries had previously been thronged with ladies, who looked down with great interest and animation upon the scene.

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At the annual anniversary, there were only seven of the original members present. It is believed there is a party in all still living, who belonged to the Society of Massachusetts. The Officers chosen were—

JAMES JACKSON, Esq. President.

THOMAS SEVER, Esq. Secretary.

ROBERT G. SHAW, Esq. Treasurer.

ADAM BAILEY, Esq. Asst. Sec'y.

SAMUEL PERKINS, Esq. Asst. Treasurer.

At the appointed hour, the whole of the Boston Fire Department assembled on the Common, and were reviewed by the Mayor and Aldermen. The exhibition was such as could not fail of affording amusement to the friends of the Department. The engines were all in excellent order, and their general business reflects great credit on their respective companies. They were also, in every instance, well and efficiently manned, there being hardly one which did not present its full number of men. The whole number of members belonging to the Department, at the present time, is about 700.

The children connected with the Warren Street Chapel, appeared on the Common, at an early hour, with their baskets and long poles, and were engaged in their excellent institution. They presented a beautiful sight, and afforded much gratification to the kind-hearted people who had prepared to receive them in a liberal manner.—We learn the amount received exceeded their expectations.

The parade of the Truckmen of Boston and Charlestown, arrayed in their snow white frocks, and mounted on large and noble looking horses, attracted as usual, a great deal of attention. It would be difficult to select a finer or more able-bodied collection of men in the whole country, or one that can perform a greater amount of useful labor.

The Municipal procession was escorted to the Common by the Boston Light Infantry, accompanied by the Regiments of Artillery. This duty was performed in the

plined corps. And then there is another very important advantage. The children being called together under the Sabbath School orator, come in a great measure with Sabbath School feelings. This was very evident on this occasion. It was not intended to be a religious celebration; yet still a pleasant Sabbath spirit, so to speak, seemed to be diffused over the assembly. It appeared in the subdued voices, the respectful and quiet demeanor of the children, and in the peacefulness and gentleness of the joy which beamed in their eyes. The picture which the whole scene exhibited was, on the whole, a very alluring one.

A.

DEPARTURE OF MISSIONARIES.

The following Missionaries of the A. B. C. F. M. sailed from this port on the 6th inst. in the ship Arno, Capt. Nott, for Bangkok, Siam—their destined field of labor. A hymn was sung on board the ship, previous to her departure, and a prayer was offered by the Rev. Mr. Winslow, of this city.

Rev. Nathan S. Benham, Byron, N. Y. and Mrs. Maria H. Benham, Groton, Mass.

Rev. Jesse Caswell, Middletown, Vt. and Mrs. Anna T. Caswell, Shoreham, Vt.

Rev. Henry G. S. French, Boston, N. H. and Mrs. Sarah C. French, Concord, N. H.

Rev. Asa Hemenway, and Mrs. Lucia H. Hemenway, Shoreham, Vt.

Rev. Lyman B. Peet, Cornwall, Vt. and Mrs. Rebecca C. Peet, Middlebury, Vt.

Miss Mary E. Pierce, Battenburg, N. Y. and Miss Judith M. Taylor, Madison, N. Y.

The American Board contemplate sending out a Missionary Reinforcement in the bark Emma Isadora, which is expected to sail for Smyrna on the 18th inst. and also, in the Ship Black Warrior, which is expected to sail for Ceylon on the 18th inst.

RELIGION IN SWITZERLAND.

A Correspondent of the New York Observer, in a letter dated Montauban, April 9, gives a very interesting account of an excitement in the Canton of Zurich, on account of the appointment of Dr. Strauss, an infidel, to the chair of Theology in their University. It appears that, in 1831, the radical party obtained the ascendancy in the government. But most of them were destitute of religious principle, dissolute in their manners, "cherishing tyrannical dispositions under the mask of democracy, and desiring only to promote their own personal interests." As might be expected from such men, they endeavored to undermine Christianity by appointing professors and teachers, holding radical opinions, to the colleges and schools. At length, emboldened by their apparent strength, they appointed Dr. Strauss, an infidel, who denies the truths of Christianity and even of natural religion, to the chair of theology. The people now opened their eyes, and were filled with alarm. They united, in a peaceable and lawful manner, formed committees, and appointed delegates, to oppose the course of their infidel magistrates. They appealed to an article in their constitution, which declares that the evangelical reformed religion is the religion of the state, and asked that the appointment of Dr. Strauss be revoked. The radicals intrigued, threatened, and tried to provoke the people to act illegally, so as to give them a pretext for resorting to an armed force; but all to no purpose; for the people remained peaceable and moderate, always keeping legal bounds. Sixteen villages of the Canton sent deputations to the landammann Hesse, to protest against the appointment of Strauss. Mr. Hesse summoned two members of the council of state to his aid in this conference; and the deputies made known their errand in the following address:—

"Gentlemen, we come in the name of sixteen communes to vindicate the claims of the gospel. If you do not listen to our request, we shall soon come again in the name of two hundred villages. We had never heard of Doctor Strauss, until his appointment. We then received strange intelligence about his opinions, and we wished to obtain correct information respecting him. For this purpose, each commune purchased a copy of Doctor Strauss's book, and instead of quitting work at evening, we retired at 3 o'clock in the afternoon, in order to read this book together. With pain we read half through the book, but could proceed no farther with such blasphemies. It grieves us greatly to see that our magistrates, in whom we have placed our confidence, should thus conduct themselves. For this purpose, each commune purchased a copy of Doctor Strauss's book, and instead of quitting work at evening, we retired at 3 o'clock in the afternoon, in order to read this book together. 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